

NORTH QUEENSLAND ETHNOGRAPHY.

BULLETIN NO. 11.

Miscellaneous Papers.

1. Tabu and other forms of Restriction.
2. Counting and Enumeration.
3. Signals on the Road ; Gesture Language.
4. Progressive Koko-yimider Exercises.

By WALTER E. ROTH, Magistrate of the Pomeroon District, British Guiana ; late Chief Protector of Aborigines, Queensland ; Corresponding Member of the Anthropological Societies, Berlin and Florence, the Anthropological Institute, London, etc.

(Plates xvii.-xxi., figs. 6-7.)

PART I.

TABU, AND OTHER FORMS OF RESTRICTION.

(to accompany Bulletin 8).

CONTENTS.

Sect. 1.	Local Names of Tabu	...	...	...	...
2.	Permanent Restrictions	...	...	...	...
3.	Temporary	..	..	..	..
4.	Tabu may be declared by women	...	...	...	...
5.	Diets forbidden to all young people	...	...	...	...
6.	.. all women	...	...	...	...
7.	.. the exogamous group	...	...	...	...
8.	.. at certain occasions	...	...	...	...
9.	.. person's namesake	..	..	..	..
10.	Localities forbidden	...	...	...	...
11.	Names	..	..	..	..
12.	Relatives	..	..	..	..

1. Certain prohibitions, varieties of "Tabu," are in force throughout the whole of North Queensland, and their disregard is either met by punishment at the instigation of the Council of Elders¹, if discovered, or else by some form of disease, accident

¹ Roth--Bull. 8--Sect. I.

or death, when not². These restrictions, which deal with such varied subjects as dietaries, personal relations and property, localities, names, etc., are known under different terms:—*ji-anna* on the Pennefather River, *tá-mi* on the Middle Palmer, *tamanda* by the Kundara Blacks of the Lower Gulf Coast, *alu-ta* to the Koko-warra Natives of the hinterland of Princess Charlotte Bay, *chamolo* and *kamma* on the Lower Tully River, *tcha-bul* on the Bloomfield River, and strange to say as *ta-bul* at Cape Bedford and on the Lower Endeavour River.

2. Some forms of the tabu are constant in that it can never be removed, in others it may be released by the elders, occasionally by one individual only (not necessarily an elder), but never by women, who sometimes have the power of declaring it. During her menstrual periods a female can never be freed from the tabu imposed upon her consequent upon her condition; so also in connection with the final place of burial, etc., the prohibitions are inexorable. The tabu on certain dietaries is often relaxed by some of the very old men in favour of the young males when food happens to be extra scarce on the Bloomfield (*R. Hislop*). Amongst the Tully River Blacks, who account for their food restrictions as having been in existence as long as they can remember, the only individual who can remove the tabu, and then only from the *kamma* variety (see further), is the one whose business it is to wash the corpse's skin and rub its hair off during the course of the burial celebrations (*E. Brooke*). At Cape Bedford the word indicative of the release from tabu is *dai-tchen*.

3. Where the restriction is only temporary, it may be declared by reason of animosity and pure wantonness, for the protection of property, and sometimes as a recognised punishment. There may be differences in the family circle; the wife may have gone to all the trouble and labour of collecting and preparing the day's food for herself and family, when the husband will declare it tabu in favour of the children, which accordingly precludes her having even so much as a taste. A man will be going out of camp and leaving some weapons, food, etc., behind, if he urinates upon the former or in close proximity to the latter, they become "*tami*," and he will find everything intact upon his return (Middle Palmer River). On the Bloomfield, the Palmer, and elsewhere, a form of "*roarer*" hung up by a string (Pls. xx., xxi.) will make everything near or underneath it tabu; it is usually decorated with white stripes on a red background, and sometimes has a nick at its free

² Roth—Bull. 5—Sect. 150.

extremity. Dilly-bags when used by the men are tabu, the prohibition including everything therein contained; when used by women, nothing beyond the ordinary family possessions, nothing liable to tabu, is carried in them. Supposing a person break his promise and speak by name of his pi-wal, the individual who bores his nose at the initiation ceremony, he is punished by having certain of his property, or perhaps a dietary to which he has been accustomed, made tcha-bul in favour of the person mentioned (Bloomfield River).

4. Although tabu is thus generally declared by men, it can here and there be instituted by women, but then only in the male interests. The women, for instance, will be quarreling, perhaps over some alleged inequality in sharing the food, when one of them will suddenly declare it all tabu in favour of her husband or any male belonging to the same exogamous group as herself (Bloomfield River), or to her son (Cape Bedford), when it cannot, of course, be eaten or touched by anyone else.

5. Certain dietaries are strictly forbidden to all young people before arriving at puberty, the full attainment of which is generally dependant upon the first of the initiation ceremonies in the male, or upon initiation (where practised), or the birth of the first baby in the female. On the Pennefather River, for instance, stingaree, wild-fowl eggs, certain sharks, certain snakes, emu flesh, and, before the introduction of the iron harpoon, turtle, are forbidden them. The dependency of the turtle upon iron (which is capable of piercing the carapace) was explained to me by the young men by reason of the fact that while wooden harpoons were in vogue these creatures could only be caught by striking them in the soft parts, *i.e.*, the neck and posteriorly, and their capture was consequently no easy matter, thus rendering their flesh a very scarce commodity. On the Tully River there is a distinction made in the foods forbidden to the young according as it is derived from the sea or land, in the former case the tabu being spoken of as chamolo, in the latter as kamma. Here chamolo includes stingaree, barramundi, mullet, trevally, and salmon, its disregard entailing the culprit's hair turning prematurely grey. Kamma embraces bandicoot, iguana, porcupine, black snake, carpet snake and platypus; and were any young person to transgress, the particular animal would make him sick by building its nest or laying its eggs inside the back of his neck.

6. More than this, certain foods, varying with each district, are forbidden to any woman whatsoever, old or young; thus, stingaree and mullet are tabu to all females at Cape Grafton and along a large extent of coast-line northward. During their

pregnancy the weaker sex have the limits of their menu still further reduced, by not being allowed to eat this or that, *e.g.*, rock-cod between the Mossman and Cairns, where, should the forbidden fruits be partaken of, the fish would entirely disappear out of the sea, and the guilty parties die of sore bellies. And to crown all, whatever is cooked by men, all women have to regard as tabu. Old men may, indeed, institute the ban over any food which, owing to scarcity, they may wish to reserve for themselves. The social organisation of the tribe also bears important relations to the restrictions placed upon food, in that an individual dare not eat the various animals belonging to his or her own exogamous group; or, as the natives will often describe it, "belong all same skin." In certain districts, however, *e.g.*, Boulia, the animal, etc., may be killed by him for others. But again, a native is everywhere restricted both from giving or accepting presents of food to or from certain of his relatives (see further). Parents have, of course, to provide the necessary food for their children up to the time of their first initiation, but in the hinterland of Princess Charlotte Bay, whatever a child up to that period finds in the way of diet, *e.g.*, iguana, sugar-bag, is tabu from its parents; this particular prohibition having the special term of womba applied to it by the Kokowarra.

8. Certain foods are also tabu (neither mentioned nor eaten) in connection with the various ceremonies. For instance, both during, and for some time subsequently to initiation, the young man is specially forbidden different diets; during the course of the burial celebrations on the Pennefather River, and Peninsula generally, the relatives specially charged with the proper execution of the rites are prohibited eating meat-flesh, etc.

9. There appears to be no constancy in the light with which the eating by the individual of his name-sake, when it happens to be an animal or plant, is regarded; on the Palmer River it is tabu, on the Tully it is not.

10. The spot where anyone has been finally buried is tabu from the women only, men can visit there. This form of restriction also includes certain things connected with the present history of the deceased from the dilly-bag in which the mourning-string has been placed, even anything and everything in the hut where the bark trough with its enclosed corpse has rested (Bloomfield River), down to the particular locality where his own or other nature-spirits are supposed to linger. At Cape Bedford the birth-place is similarly tabu from everybody except the parents, the prohibition comprising anything brought to the spot where the baby is lying, or anything that it is allowed to touch; the navel-strings

can thus place the tabu upon yams, etc. The particular piece of ground reserved for the holding of the initiation ceremonies is always strictly tabu from all those who are not specially privileged to visit it.

11. The tabu of names of persons deceased has been fully dealt with already, and the explanation given³ accounting for it. At Cape Bedford whenever an Aboriginal unintentionally makes use of such a forbidden word, he will immediately correct himself, and say "barkar kada," *i.e.*, "(my) mouth (is) foul," and expectorate.

12. Certain of an individual's relatives are strictly tabu from him, in so much that he must neither approach, converse with, accept from, nor give them anything. This especially refers to the father-in-law and mother-in-law. These, and other relationship restrictions are, however, far from constant. Thus, on the Pennefather a man must not look at either of his step-parents, though it is permissible for him to converse with them with face averted; a woman may talk with both in a natural manner, the business of the mother-in-law here being to attend her in her confinements. At Miriam Vale, south of Rockhampton, and at Boggy Creek, Upper Normanby River, as well as elsewhere, a man may, under certain circumstances, address his step-parents from a distance in a comparative whisper. On the Tully, both male and female talk to the father-in-law either by his individual name, whatever it may be, or by the generic one of ni-ubi; but their teeth would rot out were they to converse with the mother-in-law, though they may speak of her by the generic term of wai-min, but never by her individual name. With the sole exception, perhaps, of those cases where the mother-in-law acts as midwife, the practice of both males and females refusing to touch any food prepared by their step-parents is universal. In some districts it is usual for the wife not even to converse with her husband's blood-brothers, but on the Tully she may lawfully have marital relations with them; the converse of husband and wife's blood-sisters, with its corresponding inconstancy, also holds true. It is the usual practice for a man never to talk to his blood-sister, or sometimes not even mention her name, after she has once reached womanhood; her father, mother's or father's brother, or her husband if she has one, looks after her interests, and when necessary takes up her quarrels.

³ Roth—Bull. 5—Sect. 72.

PART II.

COUNTING AND ENUMERATION.

In a previous Bulletin⁴ mention is made of the so-called tournaments held in the Cardwell and other districts throughout the year, except at flood-time, the variations in the number of days between successive performances and the interesting fact that the blacks have special terms for enumerating the days in the interval. The distances to be traversed, other engagements elsewhere, the control of the food supplies, etc., are some of the factors which make it very important that no mistakes should be made as to the dates fixed upon, the liability to error being increased through some of the camps having irregular intervals. Thus, in 1901, on the Lower Tully River, the *prun* was held either every seventh or thirteenth day from the termination of the last preceding, but on the upper portions of the same river it was on the eighth or thirteenth; while in the neighbourhood of Cairns the Yidinji Blacks would seem to have held them pretty regularly on the twelfth day. As often happened, owing, perhaps, to a case of homicide consequent on the fighting, or to a good season with plenty of food, the performance might either be shorter or longer than usual, and a good deal of unnecessary quarrelling and bickering, through some of the visitors arriving too early and others too late, was prevented by fixing names to the days in the intervals. This was the explanation given to account for this primitive kind of calendar, which lasted throughout the performances, *i.e.*, the whole of the dry season. It must be admitted, however, that not only was this calendar shifted, but that it might be shorter or longer. However, as it referred to time when solely in connection with the performances, the arrangement made but little practical difference.

When a *prun* is completed, the old men will arrange amongst themselves as to when and where the next is to be held, and a messenger will be sent to the different camps to tell them they are expected at such and such a place on a certain day. But many of the larger camps in the neighbourhood have their own calendar, which is similarly always being altered, so that the names of the days will, perhaps, not correspond. To obviate all mistakes, the messenger employs at least three methods to make matters clear—the message-stick, the fern-frond, and where it is understood, by mnemonics with the hand. The Yidinji Blacks apparently used all three. The stick is employed

⁴ Roth—Bull. 4—Sect. 15.

by cutting nieks on it, each cut representing a day, but contrary to expectation I have never been able to find the passing of a day indicated by the crossing of a cut. With the fern-leaf, it is split in half, the number of leaflets left attached indicating the number of days of the interval, a leaflet being folded on itself for each day passed. On the Lower Tully River the intervening days are borne in mind by the different parts of the palms and digits, as follows, the messenger being able to explain to the various camps

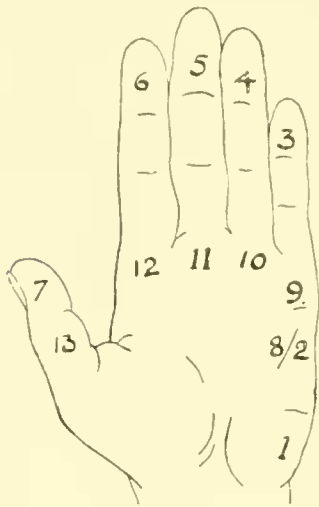


Fig. 6.

visited exactly how many days later they are expected :—Opening his left hand the reckoner names the first and second days as he points to the spots respectively so marked in the figure (fig. 6), the same with the fourth, fifth and sixth; and now, with fingers all closed, he seizes the extended thumb and mentions the seventh, the date for which the next prun has been appointed. But supposing that it has been decided to hold the next performance after an interval of thirteen instead of seven days, the reckoner will open his hand again and point respectively to the spots numbered eight to thirteen, the final day always ending with the thumb, giving them names identical with those already mentioned by him for the first to seventh days, thus :—

1st day	=	chalgur
2nd or 8th day	=	chalguro-kabun
3rd or 9th day	=	meriri
4th or 10th day	=	mono-chano
5th or 11th day	=	moko-pulo
6th or 12th day	=	karapo
7th or 13th day	=	kari-unggol

These words have no other significance, are absolutely distinct from the terms indicative of number, and are only applied to a day as a portion of the interval between the successive pruns, the idea of time-when being otherwise always reckoned by the number of sleeps. Amongst the blacks of the Upper Tully River the performance was held either on the eighth or thirteenth day, the numbers referred to being shown in fig. 7, where the names for the fourth and ninth, for the fifth and tenth, etc., are identical. The Cairns Natives (the Yidinji), who had an interval of eleven days between the performances, puloga as they called them there,

reckoned the intermediate days on both hands: first and second on ball and tip respectively of left thumb, third to sixth on tips of remaining fingers, the seventh to tenth on right hand fingers, commencing with the little one, the eleventh falling on right thumb; the names applied bore traces of the three numerals, as well as compounds of them.

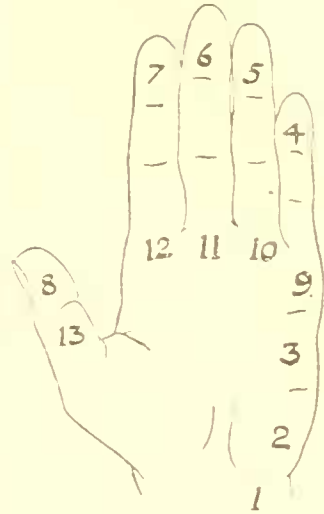


Fig. 7.

Natives do not possess special terms to express numbers over three collectively, everything beyond this being relatively either few or many. Not that they lack the mental ability to appreciate a conception of higher values—I have known of black children working at decimal fractions, and a young full-blood engaged as draughtsman in a large engineering works—but that the opportunity so seldom arises of having to exercise it. Ask a black as to the number of occupants in a camp, he will probably tell you there are few or many, and if pressed for further information, will mention the names of Tom, Dick, Harry, etc., ticking them off or not on either his fingers or in the sand, but always in pairs. He apparently takes a concrete view of the case, leaving you to form a mental picture of the number as a whole. He can certainly form such a mental picture for himself, because he will describe any large number of strangers, a flock of pigeons, anything in fact, of which the components are not individually known to him, in some such form as “plenty sit down all round about.”

It is true I have met with natives here and there who can count up to twenty pretty accurately in their own language, making use of the term for hand, foot, leg or arm to indicate a group of five (digits or toes), and forming the compounds from them accordingly, *e.g.*, $8 = 5 + 3$, $11 = 5 + 1 + 5$, etc. But in all such cases they have mixed pretty freely with whites, and can speak fairly good English, with the result that, for ethnographical purposes, it is quite sufficient to mention its occurrence.

Taking three northern languages of which we have accurate information, the numerals are as follows:—

		Cape Bedford.	Bloomfield River.	Tully River.
One	...	nobun	nupun	yungkul
Two	...	godera	ma-ma-ra	bulai
Three	...	kundo	kollur	karbo

At Cape Bedford the adverbial form kundo-i-go means three only, and is used to express any small number, but only in comparison with a large one, and is the nearest approach to our word "few"; kundo-kundo, or threes and threes, *i.e.*, many, is comparable with our expression "dozens and dozens"⁵. On the Bloomfield any number beyond three is wor-pul, corresponding to our "plenty." The Tully Blacks speak of a comparatively smaller and larger lot beyond three as mundi and katai respectively, with the result that they have been in perfect good faith applied to our words "four" and "five."

As already mentioned, the counting is always done in pairs, and whatever the object of enumeration (excepting only the intervening days of the prun) no other aids to memory than the fingers are utilised. Opening the one hand (generally the right at Cape Bedford), he turns down digit by digit, commencing with the thumb (Bloomfield) or little finger (Cape Bedford), counting as he does so; over five he commences again, but turns down two at a time, with each couplet saying "and two." On the Tully, after counting up anything, the Tully Blacks will often express the total as it were by using the term ballan-jo, *i.e.*, the lot.

PART III.

SIGNALS ON THE ROAD: GESTURE LANGUAGE.

The ideagrams represented here are additional to those given in the "Ethnological Studies," etc., the figures in which are here referred to as "E.S." with a corresponding number. Since that work was written, I must include the eating of the corpse by the near relatives (see Pennefather River, etc., Burial Ceremonies)⁶ as another condition where gesture language is employed.

Signals on the Road.

Throughout the unsettled districts there are narrow path-ways, regular beaten pads, more or less all over the country. When a tree falls across this track, it is the latter which is shifted to the right or left as the case may be.

To indicate the route taken by the traveller to those who are following behind, he makes use of certain signals, the commonest of which is done with the big toe. On the Pennefather River, for instance, between it and the Batavia, the trail of the big toe

⁵ Roth—Bull. 2—Sect. 25.

⁶ Roth—Austr. Mus. Rec., vi., 5, 1907, p. 368.

in the sand acts the same rôle as a finger-post would to the European. In the arèa drained by the Middle Palmer River, a mark made on the ground outwards (from the track) with the ball of the toe indicates the proximity to a camping-ground. Around Princess Charlotte Bay the whole foot is scraped along the soil forwards, and the impression of the toes made as distinct as possible; close to its extremity in front, a stick, from one to two feet long, around the free end of which some tea-tree bark has been wound, is stuck into the ground at more or less of an angle towards the direction pursued. The Palmer River Blacks appear to use the stick separate from the imprint; for instance, direction pure and simple is by them indicated with a short withe, to the top of which is attached a tussock of grass, or with a small piece of bark by itself, the whole fixed at the required angle; while a digging-stick similarly placed shews that the individual who left it there has gone a very considerable distance on the track pointed towards. On other occasions, as I have noticed in the hinterland of Princess Charlotte Bay, a piece is knocked off the summit of an ant-bed, and the stick is fixed on the top of the remaining portion. Where there happen to be cross-roads, the Tully River Blacks break off small boughs and lay them on the track to be followed; on the other hand, if there are no boughs available, but grass is present, the tips of the grass-blades will be tied together over the path-way *not* to be pursued⁷. In the Rockhampton area the natives would at times make use of a tree by stripping a narrow piece of bark from above down and placing in the fork connecting it with the butt, any tussock of grass, the "heads" of which point towards the particular route taken⁸.

If a tribesman, on the other hand, is dealing with his own immediate people, and the atmospheric conditions and state of the

⁷ Roth—Ethnological Studies, etc., 1897—Sect. 225.

⁸ Mr. T. Petrie has given me the following notes on road-signals, etc., amongst the now defunct Brisbane Blacks. A tuft of grass, *in situ*, tied round with another bunch which has been pulled up, bent in the direction to be followed. In the scrubs the natives would just snap down, but not break, a twig here and there; they were always especially afraid of making a distinct pathway in the scrubs when once the Europeans came, for they had to be very careful about being hunted down by the black troopers. On a cleared space which they would make by the side of a pathway, they would stamp the imprint of a foot, and to hide their tracks they would often walk backwards. In tracking a kangaroo, etc., over rocks, the natives would bend down and blow on the "leaves" of the moss to see if any were loose, and so could tell whether the animal had passed over it or not; this action of bending down to blow seems to have given rise in certain quarters to the erroneous impression that the scent was being smelt.

soil are favourable, his own "tracks" would be quite sufficient, independently of any sign-posts so to speak, because in a camp each one's footprints are known to all the others.

The advent of strangers is recognised in other ways. The scrub-blacks on the Tully River certainly regard the screeching of the white cockatoo as warning them of danger. Just previously to one of my visits in this district, some years ago, my host (Mr. E. Brooke) had a personal experience of this kind:—While the natives were rendering him assistance with some fencing, a European stranger suddenly put in an appearance on the edge of the scrub without having been observed coming; the blacks expressed themselves in their own dialect as follows:—"What was the matter with the cockatoos? they never told us anyone was coming." On the other hand, crows, hawks, and perhaps some other birds, will indicate proximity to a camp.

The camping-ground, however, is usually sufficiently demonstrable by the fires burning, sometimes by the smell of the smoke alone. On more than one occasion my black companions have discovered a camp by the smell and the direction of the wind.

Beyond the smoke being proof positive of a fire, and so indicative of the presence of human agency, I am now satisfied, after repeated enquiry and cross-examination, that the allegation of a method of communication by so-called "smoke signal," is not warranted by the facts.

Gesture Language.

Adult man.—(= E.S. 110), G.B., P.R., Ro., and Pn. R., where, in addition, this ideagram means a father or any old man.

Bushman, traveller (Pl. xvii., fig. 1).—The left hand, holding the spear, is raised; the right arm, holding the wommera, swinging. Pn.R.

Government tracker, policeman (Pl. xvii., figs. 6, 23).—Two ideagrams representing either the peaked cap (*i.e.*, the official uniform), or the military salute. C.B.

Woman, young woman (Pl. xvii., fig. 15).—Hands rubbed up and down the corresponding breasts, Ro.; or circled round the breasts to indicate their rotundity. Pn.R.

Mother (Pl. xvii., fig. 19).—Either hand placed on corresponding breast. Ro. (Compare E.S.112).

Mether—Pulling down the nipple to shew the dependent breast (= E.S.113), Pn.R. At Mornington Island, on suddenly surprising some women at one of the native encampments, they not only

shrieked and screamed, but squeezed the milk out of their nipples, apparently to shew that they were mothers, and not *virgines intactæ*.

Venery, solicitation, etc.—A stretching forwards, and pulling backwards of the hand to indicate the seizure of the girl's wrist when she is captured by a man, is used in combination with the sign of a young woman (rotund breasts, see *ante*) to express a man's wishes which he does not care to express verbally. Pn.R.

Venery (Pl. xvii., fig. 14).—Forefinger and thumb (representing the two thighs) are extended and widely separated. C.B.

Venery (Pl. xvii., fig. 12).—Forefinger of one hand rubbed backwards and forwards into the ring formed by the thumb and forefinger of the other hand. Ro.

Mother's or father's father (Pl. xvii., fig. 10).—The length of the thumb touching the forehead. Ro. (Compare E.S.124).

Father (Pl. xvii., fig. 3).—Thumb and fingers touching corresponding shoulder. Ro. (Compare E.S.120).

Brother, sister (Pl. xvii., fig. 7).—Extended hand situate on corresponding thigh. Ro.

Son, daughter (Pl. xvii., fig. 11).—Hand placed over the genitals. Ro.

Father's sister's child (Pl. xvii., fig. 8).—Hand extended over umbilicus. Ro. (Compare E.S. 123).

Husband (=E.S. 114). Ro.

Little brother, sister, or child.—By pointing the forefinger to the back of the neck, where the infant is most generally carried. Pn.R.

Orphan.—Represented by the signaller tugging at the nipple, and then putting the forefinger in the mouth; the idea being that the child has lost the breast at which it sucked. P.C.B.

Cattle (Pl. xvii., fig. 4).—The two horns are represented by the raised hands and flexed wrists. P.C.B. (At C.B. and P.R. = E.S. 4).

Horse (Pl. xvii., fig. 13).—The trunk, with arms fixed as depicted, is flexed alternately from side to side to shew the "swing" of the animal in motion. P.C.B.

Horse (Pl. xvii., fig. 9).—The swing of the animal is here imitated with either arm alternately. P.R.

Dog, dingo.—The heels are alternately kicked backwards along the ground and then one of the legs cocked up sideways. Ro. (At P.C.B. the ideagram = E.S.1, which in addition represents

an opossum here). Indicated by the raising of the paws (Pl. xvii., fig. 21). Pn.R.

Dog, dingo (Pl. xvii., fig. 5).—Tapping on the shoulder with the finger-tips, but no interpretation obtainable. C.B., P.R.

Kangaroo, wallaby in general (Pl. xvii., fig. 2).—In the former, the hands (the animal's paws) are held at some distance in front, and motioned forwards and upwards (the hop); in the latter, the same idea, but the hands are held closer to the chest. Pn.R.

Large Kangaroo (Pl. xix., figs. 1 and 2).—The first sign indicates large size, while the second shows the position in which the paws are held. P.R.

Kangaroo (Pl. xix., fig. 5).—Some say that the thumb represents the long ear, but the majority that it indicates the long foot. C.B.

Kangaroo (Pl. xix., fig. 8).—The two extended fingers represent the animal's elongate toes; there is a suitable accompanying movement. Ro. (Compare E.S.23).

Red Kangaroo, male (Pl. xix., fig. 3).—The leg kicking out is represented. P.C.B. Note the extended thumb as in the ideagram of a kangaroo at C.B.

Red Kangaroo, female (Pl. xix., fig. 4). Rotation at wrist with the open hand. Said to represent the movement of the animal's paws. P.C.B. At P.R. this ideagram is a sand-ridge kangaroo.

Brown Kangaroo, male (Pl. xix., fig. 7).—A vertical flexion of the wrist, indicative of the way the animal travels. P.C.B.

Brown Kangaroo, female (Pl. xix., fig. 6).—To represent the pricking up of the animal's ears. P.C.B. At P.R. this sign refers to any small kangaroo.

Scrub-Wallaby (Pl. xix., fig. 9).—In imitation of the way in which the paws are held. P.C.B.

Small Rock-Wallaby (Pl. xix., fig. 10).—Both hands with palms backwards, imitating the position of the animal's front paws, or one hand held on a higher level than the other. Ro.

White Wallaby (Plate xix., fig. 11).—Hands held, like the creature's, lower down, but with the palms up. Ro.

Paddymelon (Pl. xix., fig. 13).—In imitation of the position of the paws. C.B.

Opossum (Pl. xix., fig. 12).—Indicative of the footpads. C.B., P.R. (Compare initial position of E.S. 1).

Opossum (Pl. xix., fig. 15).—At C.B. an almost similar position is said to represent the rounded cheeks of the animal.

Bandicoot (Pl. xix., fig. 18).—The extended little finger is supposed to be the creature's long foot. P.C.B., P.R.

Porcupine (Pl. xix., fig. 17).—The thumb and little finger indicate the two feet, or according to some natives, the spines. C.B.

Porcupine (Pl. xix., fig. 20). The pricking up of the ear is imitated. P.R.

Native Companion (Pl. xix., fig. 14).—Indicating peculiarity of bill. Similar to E.S. 50, but the two fingers are in close opposition laterally instead of one being underneath the other. P.C.B., P.R.

Native Companion (Pl. xix., fig. 19).—The shin is grazed with the fingers to shew the large rough scales on the bird's legs. C.B.

Pelican (Pl. xix., fig. 16).—Slow, sluggish movement of the bird's wings. C.B. See ideagram for snake in general at P.C.B.

Duck (Pl. xix., fig. 21) —The flattened bill is represented by the forefinger flattening the tip of the nose. C.B.

Emu (Pl. xix., fig. 24).—Head and neck, with movements, imitated with the hand and forearm. C.B., P.R., Ro. (Compare E.S. 38). The local ideagram for the bird at P.C.B. (= E.S. 36).

Turkey-Bustard.—At P.C.B. (= E.S. 38), which in addition, expresses a pelican.

Cockatoo (Pl. xix., fig. 22).—The raising of the top-knot. P.R.

Cockatoo (Pl. xix., fig. 26).—Representation of the curved beak. C.B. (Compare E.S. 45).

Eagle-Hawk (=E.S. 31) Ro.—At P.C.B. and C.B. it is identical, except that the palm is turned down instead of up.

Mosquito (=E.S. 76) but on the opposite arm only at C.B.

Bee, honey (Pl. xix., fig. 23)—The open hand brushed down the side of the face which is upturned: this represents the shading of the eyes from the sun while the individual is locating the bees' nest in the tree. Pn.R. At Rockhampton, the signaller gazes intently on the ground for the pellets of dung, and then raises his head at the same time that he shades his eyes with his hand to escape the sunlight, etc.

Bee, honey (Pl. xix., fig. 25).—The bee (*i.e.*, the forefinger) is flying home into the hole in the tree-trunk (*i.e.*, the top of the shoulder). P.C.B., P.R.

Bee, honey (Pl. xix., fig. 27).—The tomahawk (hand) is cutting the nest out of the tree. (Compare E.S. 81). C.B.

Head-louse (=E.S. 85).—C.B., P.R.

Yam in general (Pl. xix, fig. 28).—The finger is brought sharply downwards and forwards from in between the protruded lips, and a final click made with the voice. (The wiping off of any remnant from the lips). P.C.B.

Yam (Pl. xix., fig. 34).—The shaking of the hands in this position indicates the washing of the plant during the course of preparation. C.B.

Yam (Pl. xix., fig. 29).—The act of digging it up from out of the ground. C.B. (Compare E.S. 89).

Yam (Pl. xix., fig. 30).—The rolling movement of the upper hand indicates the action of squeezing the "mush" through the interstices of the dilly-bag colander. P.R.

Water (Pl. xix., fig. 33).—Tapping with the closed fingers upon the bulged-out cheek to show there is water inside there. Pn.R., P.C.B., P.R.

Water (=E.S. 105).—C.B.

Water-hole (Pl. xix., fig. 35).—Motion of the hand shows its circumference, the previous ideagram signalled with it indicating that water is being spoken about. C.B. (Compare E.S. 108, 109 where the movement of the hand shews the convexity of a mountain, etc.).

River, creek (Pl. xix., fig. 31).—The moving arm represents the flowing water in the depression of country indicated by the flexure of the wrist of the fixed arm. P.R.

River, creek (Pl. xix., fig. 36).—The finger shews the course of the stream. C.B.

Mountain (Pl. xix., fig. 37).—The hand raised above the head to indicate both height and slope. P.R. (Compare E.S. 108, 109).

Mountain (Pl. xix., fig. 38).—Similar to preceding, the arm above the head indicating height, its motion expressing the general contour. C.B. (Compare E.S. 108, 109).

Waist-skein (=E.S. 128).—C.B.

Fore-head band (Pl. xix., fig. 41).—In the act of being put on. C.B. (Compare E.S. 130 for a correspondingly similar ideagram).

Spear (=E.S. 143).—P.C.B.

Spear, Wommera-spear (Pl. xix., fig. 40).—The finger represents the peg on the wommera, the shaking of the fore-arm indicating the quivering of the spear just previous to being thrown. Pn.R., C.B. (Compare E.S. 143).

Spear-thrower (Pl. xix., fig. 39).—Arm raised in the act of throwing. C.B. (Compare previous ideagram).

Tomahawk (=E.S. 146), but only the lower hand is used.

Large number, etc. (Pl. xviii., fig. 1).—Tapping both shoulders with the fingers. Interpretation not obtainable. P.C.B.

Large number, etc. (Pl. xviii., fig. 2).—Finger-tips on shoulders and an up-and-down movement at the elbows. Interpretation not obtainable. C.B.

Large number, etc. (Pl. xviii., fig. 3).—Indicated by the cluster of digits. When two boys are together I have seen them express this ideagram collectively by joining all four hands together in a clump. P.R. (Compare E.S. 163, 164).

Direction.—Indicated with the forefinger at C.B. (Compare E.S. 171). On the Pennefather River "to look in a certain direction" would be represented by pointing the finger to the eye, and then fixing the digit in the quarter required.

Interrogation, of any sort (Pl. xviii., fig. 4).—A movement downwards and simultaneous closure of the fingers (very like the act of catching a fly) with the palm of the hand turned away from the signaller. Pn.R.

Request, demand (=E.S. 176).—C.B.

Silence (Pl. xviii., fig. 5).—Hand placed over the closed mouth, and then turned upwards and outwards. Pn.R. (Compare E.S. 178).

Silence (Pl. xviii., fig. 9).—Open hand moved from the level of the chest downwards and outwards. C.B.

Corroboree, dance (Pl. xviii., fig. 6).—The heel is raised, with an out-and-in movement at the knee, *i.e.*, the local dancing step. C.B.

Fire (Pl. xix., fig. 32).—Blowing the spark into flame. C.B. (Compare E.S. 188). At P.C.B. the two ideagrams are identical with E.S. 188, 192.

Sleep (=E.S. 193).—C.B., P.C.B.

Swimming—Represented by a movement of the arms swimming dog-fashion

Anger (Pl. xviii., fig. 7).—Expressed by breaking the spear between the teeth. P.C.B. Also represented, as in other districts (C.B., etc.), by biting the ball of the thumb (=E.S. 199).

Anger (Pl. xviii., fig. 10).—Showing his teeth, the individual bites the spear which he is shaking with his hands on either side. C.B.

Death, killing, corpse, etc. [*a*] (Pl. xviii., fig. 8).—Flicking the sides of the chest with the thumb and middle finger, and simultaneously “clicking” with the mouth—to signify the spear, etc., entering the body. Pn.R.

[*b*] (Pl. xviii., fig. 11).—Placing the forefinger of the one hand over the corresponding finger of the other hand; its signification is the breaking of the neck. Pn.R.

[*c*] (Pl. xviii., fig. 12).—The lower edge of the hand placed at an angle over the bridge of the nose; this indicates the descending blade of the wommera. Pn.R.

[*d*] (Pl. xviii., fig. 13).—By the raised hand, with the fingers open and clawed, Pn.R. At Cape Bedford the same ideagram is complete, both hands being used with fingers in similar position, to represent the individual in the act of falling back dead.

Death, killing, corpse, etc. (Pl. xviii., fig. 14).—Closed eyes, and fixed arms in extended position; the stage of *rigor mortis*. P.R. (Compare E.S. 204).

Forgetfulness, etc. (Pl. xviii., fig. 15).—Plugging the ear with the forefinger and pulling out that which originally entered there. C.B. Amongst these natives the ear is the seat of intelligence, consciousness, etc. (Compare E.S. 205).

Knavery, foolery (Pl. xviii., fig. 18).—Tapping with the forefinger on the ear. The individual referred to will not listen to reason. See note to previous ideagram. C.B.

Derision, contempt.—Turning the buttocks at the person addressed and smacking them. P.C.B. and elsewhere.

Affirmation.—Smacking of the hip with the palm of the hand. C.B.

Negation (Pl. xviii., fig. 16).—Hand, with flexed fingers, is thrown from under the chin outwards, the fingers falling loose. Pn.R. The same idea is also represented here by the European head-shake, but whether this has been introduced or not, it is difficult to say; a similar remark may be applied to the Cape Bedford Natives, who in addition nod the head for affirmation.

Nothing, none (Pl. xviii., fig. 20).—The hand is shewn empty. C.B.

Nothing, no more (Pl. xviii., fig. 21).—In the sense of all being eaten, everything being now below that line. C.B.

Tracks.—The signaller will touch the sole of one foot (raised) with the forefinger, and point to the direction which the tracks have taken. Pn.R.

“Ghost,” evil spirit (Pl. xviii., fig. 19)—He who with his claws catches the women and children who will go out of camp at night. C.B. (Compare E.S. 213).

Good-bye (Pl. xviii., fig. 22).—Hooked forefinger points in direction of person addressed. No interpretation forthcoming. Rockhampton.

Bird, turtle (Pl. xviii., figs. 23, 24).—The same initial position for both, but in former case an outward swimming (flapper) movement, and in the latter a vertical one (wings). Pn.R.

Frog (Pl. xviii., fig. 25).—The movement of the arms represents the “jump.” P.C.B.

Iguana (Pl. xviii., fig. 29).—The wobbling gait of the creature is imitated in the position of the elbows, which are alternately drawn, one backwards, the other forwards. Pn.R. At P.C.B. it is represented by the same sign as the red (female) kangaroo, but additionally with a wobbling movement of the limbs.

Lizard (Pl. xviii., fig. 27).—A vibratile movement at the wrist—the idea of rapidity of motion. C.B. (Compare E.S. 54)

Lizard (=E.S. 54).—P.R.

Frilled Lizard (Pl. xviii., fig. 28).—Shewing the “frill” by pulling at the ear-lobe. C.B.

Crocodile (Pl. xviii., fig. 30).—The extended arm and hand represents the creature’s long snout, head and neck. P.R.

Crocodile (Pl. xvii., fig. 16).—Its snout and teeth are indicated by the forefinger and incisors. C.B.

Snake in general (Pl. xviii., fig. 17).—The forefinger is drawn slowly down from the root to the tip of the nose to indicate length. P.C.B. This ideagram indicates a pelican on P.R.

Snake in general (=E.S. 58, where the forefinger ought to be pointing downwards instead of up). C.B., Rockhampton.

Water-snake (Pl. xvii., fig. 22).—The forefinger is the animal’s head protruded above the surface of the water. C.B., P.R. (Compare previous ideagram).

Carpet-snake (=E.S. 61). C.B. It can also be indicated here (Pl. xvii., fig. 20), with the two separated digits on either side of the nose, to express the reptile’s flattened snout

Snake, fish.—Indicated by the same initial position, the extended forefinger with the thumb closed over the other fingers. In the former, the fingers traverse a sinuous course; in the latter, a vibratile movement laterally from the elbow gives the appearance of the animal when viewed through the rippling water-surface. Pn.R.

Stingaree (Pl. xvii., fig. 17).—The forefinger drawn upwards on the thigh indicates the long tail. Pn.R.

Fish, fish-net (Pl. xvii., fig. 18).—The outstretched arms with closed hands are holding the two triangular nets in suitable position for catching them; may be represented with the one hand only. Rockhampton.

Mullet (Pl. xviii., fig. 26).—The finger expresses the tail, and is moved quickly in such manner as to shew how the fish skips along the surface of the water. C.B. (No other fish is represented here).

PART IV.

A SERIES OF PROGRESSIVE EXERCISES IN THE KOKO-YIMIDIR DIALECT, WITH TRANSLATIONS.

(To accompany Bulletin 2).⁹

These exercises have been based, as far as possible, on those accompanying the Pitta-Pitta Grammar in the "Ethnological Studies."¹⁰ As the first three examples of the latter, however, were originally drawn up only to illustrate certain peculiarities not met with in the Koko-yimidir dialect, the exercises commence here with No. 4. They have all been revised by Rev. G. H. Schwarz, Superintendent of Hope Valley Mission Station, Cape Bedford.

Example 4.

1. kalka nanu. 2. burnga ngando-ga. 3. bobo burla-ngan-be. 4. nanggor ngando-we. 5. dirmba yubalenbe. 6. bayenga danananga. 7. kalka bamaga. 8. magar ngando-we. 9. bobo nanu-mun nulu dudara. 10. goda bama-we.

Translation.

1. Thy spear. 2. A woman's dilly-bag. 3. At their (dual) place. 4. At the woman's camp. 5. The yam-stick belonging to you two. 6. Towards the hut belonging-to-them. 7. A man's spear. 8. The woman's net. 9. He is running from the direction of your place. 10. The man's dog.

⁹ Folio, Brisbane, 1901.—By Authority.

¹⁰ Roth—Ethnological Studies, 1897, p. 1.

Example 8.

1. peba danangan. 2. ganggal-ngai dirainggur-be. 3. ganggal-kambakamba-we ninggal burnga nangu. 4. kalka peba nanunga (*vel* nanu-me). 5. ganggal yaba-nangume. 6. wandi kabir. 7. kalka-ngai peba ngato-me. 8. burnga ngamu-nangume. 9. dirngur-n-gai danangan-be. 10. bayen dirngur-ngai ngantanun-be.

Translation.

1. Their uncle. 2. The old-man's children. 3. A dilly-bag belonging to the old-woman's child. 4. Thy uncle's spear. 5. Her brother's child. 6. A female eagle-hawk. 7. My father's spear. 8. His mother's dilly-bag. 9. Their sisters. 10. Our sister's hut.

Example 9.

1. milbir yaba-nangu-me. 2. dirngar ngamu-nanu-me. 3. yambun ganguru kabir-be. 4. dirngur-ngai dirainggurbe. 5. ganggal-ngai dirngur dananganbe. 6. yaba diral-nanu-me. 7. ganggal-ngai ngamu nangu-me. 8. milbir gammi nanu-me. 9. kalka peba-ngato-nga (*vel* ngato-me). 10. burnga-ngai ngamu nanu-me.

Translation.

1. Her brother's wommera. 2. Thy aunt's necklace. 3. A female kangaroo's young one. 4. The old-man's sisters. 5. Their sister's children. 6. Thy wife's brother. 7. Her mother's children. 8. Your grandfather's wommera. 9. My father's spear. 10. Your mother's dilly-bags.

Example 10.

1. ganggal kambakamba-we dunggul pudai. 2. diral dirainggur-e nulu dirngur yerka-we kundanu. 3. ngamu-gar (-ngai) nanu dana magar peba ngatonga yitaren. 4. pitagur(-ngai) dirainggur-e dana burnga ngamu nangun-ga mane. 5. peba danangan nulu wandi-kabir pudarai. 6. peba nganangan nulu milbir yaba nanun-ga mane. 7. ganggal yaba nanu-me nulu dakatinu. 8. dirngur-ngai ngamu nangu-me dana mayi pudal. 9. yaba peba ngato-me nulu ngamu nanu dabil. 10. yambun ganguru-kabir-e nulu munu pudaral.

Translation.

1. The old-woman's child was eating a snake. 2. The old-man's wife will beat the young-man's sister. 3. Your aunts brought my father's net. 4. The old-man's children fetched his mother's dilly-bag. 5. Their uncle was eating the female eagle-hawk.

6. Our father is bringing thy brother's wommera. 7. Her brother's child will sit down. 8. Her mother's sisters are eating. 9. My father's brother is kicking thy mother. 10. The female kangaroo's young-one is eating the grass.

Example 11.

1. dirngur dirainggur-e nulu mayi mandega. 2. kalka peba nangu $\left\{ \begin{array}{l} \text{-ga} \\ \text{-me} \end{array} \right.$ yambun ganguru-we bakanu. 3. ngamu uganangan nulu ngando kundai. 4. dirngur nangu-me nulu burnga-ngai woguren. 5. yambun wandi-we nulu boi-be ninggal. 6. yaba dirainggure nulu milbir peba ngatonga yitaren. 7. peba ngato nulu purai pudanu. 8. dirngur dirainggur-e nulu gangga bau-a-nu. 9. peba ngato nulu yaba nanu kundal. 10. diral dirainggur-e nulu pita-gur nanu gari kundanu.

Translation.

1. The old-man's sister was bringing the food. 2. His father's spear will hit the kangaroo's pup. 3. Our mother was beating the woman. 4. Her sister was weaving dilly-bags. 5. The eagle-hawk's young-one is sitting in the nest. 6. The old-man's brother brought my father's shield. 7. My uncle will drink the water. 8. The old-man's sister will cook the yams. 9. My father is beating your brother. 10. The old-man's wife will not strike thy children.

Example 12.

1. yambun buriwe ga walli dudara. 2. peba ngato nulu dirngur-nanu godera mane. 3. yaba ngato nulu dirngur nanu mandenu. 4. pitagur kambakamba-we dana ninggal. 5. yaba nangu nulu mayi nanu pudai. 6. dirngur ngato nulu yoku nanu mandenu. 7. milbir nanu warra. 8. ngayu burnga ngando-ga mandenu. 9. kalka nanu nulu ganguru tindai. 10. ngamu ngato nulu mayi dirainggur-ga pudal.

Translation.

1. The emu's young are running about. 2. My father married (took) your two sisters. 3. My brother will marry your sister. 4. The old-woman's children are sitting down. 5. His brother was eating thy food. 6. My sister will fetch your fire-wood. 7. Your wommera is a bad one. 8. I will bring the dilly-bag belonging to the woman. 9. Thy spear hit the kangaroo. 10. My mother is eating the old-man's food.

Example 13.

1. dabaigo ngayu yaba dirainggure natinu. 2. ngando burla bodan-gur-ngai burla burnga-ngai wogurnu. 3. kabir godera, burla gangga hau-ai. 4. peba nulu ganggal-ngai nangu kundal. 5. ngayu ngando-ngai godera mane. 6. yambun ganguru-we nulu mayi warkangamu pudaral. 7. buriwe warka nulu purai kandal pudaral. 8. pitagur ngato dana ningganu. 9. ngayu ngando-warra-ngai kundanu. 10. bama muru nulu milbir warka-ngai mandenu.

Translation.

1. I will see the old-man's brother to-morrow. 2. The two good women will be weaving dilly-bags. 3. Both girls were cooking yams. 4. The father is beating his children. 5. I married the two women. 6. The kangaroo's young is eating a lot of food. 7. A big emu is drinking the clear water. 8. My children will sit down. 9. I will beat the bad women. 10. The short-fellow will bring the long wommeras.

Example 14.

1. kalka dallel nulu tindalgo wanggar-waraigo dudara. 2. ngando nulu burnga bodan-ngai mane. 3. ngamu nulu purai warra pudaral. 4. kalka nulu ganguru kabir bakanu. 5. kanal dirainggure-e nulu kuman woketi. 6. ngantan (mina) buriwe pudaral. 7. burla mayi bodan mandenu. 8. bama-warragur dana milbir bodan-gur balkai. 9. burla burnga-ngai wogurgur. 10. ngali godera purai bobo-dir pudai.

Translation.

1. A light spear flies (ruas) swiftly along the sky. 2. The woman fetched the good dilly-bags. 3. Mother is drinking dirty water. 4. A spear will hit the female kangaroo. 5. The old man's sister cut her leg. 6. We are eating emu. 7. They will both bring good food. 8. The bad men were making good spears. 9. Both are weaving dilly-bags. 10. We were both drinking muddy water.

Example 15.

1. nundu ganggal ngato dabelbil. 2. yambun ganguru nulu dudara. 3. dirainggur milwarga : nulu bama-kaka-we munu umalma. 4. bama yerlmbur nulu mayi warka pudal. 5. ngando-burbur-ngai dana kabir kabir kima-ngai kundai. 6. buriwe yambun nulu purai warka pudanu. 7. bama pinalgo nulu ngando milwari dabinu. 8. ngando-warragur-ngai dana gari ningganu :

dana dadanu. 9. ngamu bodan-gur dana ganggal-warragur (dana ngango) kundal. 10. bama burla gangga warra gari bau-a-nu.

Translation.

1. You are kicking my little child. 2. A young kangaroo is running. 3. The old-man is mad: he is giving grass to the invalid. 4. A fat fellow eats a lot of food. 5. Strong women were beating the delicate girls. 6. A young emu will drink plenty of water. 7. The clever man will kick the mad woman. 8. The bad women won't sit down: they will go away. 9. Good mothers thrash their bad children. 10. The two men will not cook the yams.

Example 16.

1. dabaigo ngantan bayen-ga dadanu. 2. bama warra tjira-ga gari dadanu. 3. diraiinggur kalka buriwe-ga dambaren. 4. ngayu kalka ganguru-ga dambar. 5. burla nanggor $\left\{ \begin{array}{l} \text{-ngan} \\ \text{-ngoal} \end{array} \right.$ dudara. 6. kabir-kabir ngamugar-ngan ngondu kadanu. 7. yubal bobo bama warragur-ngan dadanu. 8. bama nulu nakalmun (*vel* nakalmungan) dudai. 9. yura mantchal warka walu gunggar-lu dadanu: piri-we walu gungar galmba garbanu. 10. ngantan nila ganguru wogurgur-nu.

Translation.

1. We will go to the hut to-morrow. 2. Bad men will not go to heaven (the sky). 3. The old-man threw a spear at the emu. 4. I am throwing a spear at the kangaroo. 5. They are both running away from the camp. 6. The girls will come back from their mothers. 7. You both will go away from the neighbourhood of bad men. 8. The man was running from the east. 9. You all will go to the mountain's north side (*i.e.*, cross the mountain): also across a creek (*lit.* jump to the creek's north side). 10. We will all go a-hunting kangaroos to-day.

Example 17.

1. ngayu goa-lu kadagaiga dadanu. 2. kamba-kamba goda dabadaba-dir-ngai ngondu kadai. 3. yaba ngato nanggor-ga walli-yirngai. 4. nulu diral nangume-ga ninggal, goda-dir milbir-tchir. 5. yerka-ngai mayi warka-dir dabaigo kadanu. 6. ngayu danangangal dadanu bobo dananganga-me (*vel* danangan-be).

Translation.

1. The sister is giving her brother a big dilly-bag. 2. A father will give his child a wommera. 3. The wommera is under the dilly-bag (*lit.* the dilly-bag covers, etc.). 4. I will ask food from the woman. 5. Divide the food: some for me, some for her. 6. The fat man will be full-up (stomach). 7. The old-man will catch an emu with the net. 8. An old-woman is hitting a crow with a stone. 9. My sister gave me good wommeras. 10. Small leaves rest on big branches.

Example 20.

1. ngantan ngondu kadai yewaigo: godera barbi. 2. ngayu godera barbi-nu: kadanu. 3. dingal-bau-aiga-me ngantan dantchinu dadara. 4. bama dadai: dirainggur ngalgonbe diral nangu mane. 5. peba ngato mayi pudaral, ngalgonbe ngayu dadanu. 6. ngurgoigo ngayu dunggul kundai. 7. dabaigo-bada ngayu dirainggur kundanu. 8. keda nobungo dirainggur-warragur ngondu kadanu. 9. ngando mamba-dir nulu goda dargai nangu-me dabaigo mayi wutinu. 10. nulu purai-kandal-be maril.

Translation.

1. We all returned three days ago (*lit.* we came back here: slept twice). 2. I will come back in three days time (*lit.* I will sleep twice, etc.). 3. At sunrise, we will all go for a dive. 4. While the man went away, the old-man stole his wife. 5. When my father is eating, I shall go away. 6. I hit a snake yesterday. 7. The day after to-morrow I will strike the old-man. 8. The wicked old men will come back in a month's time. 9. The fat woman will to-morrow give food to her thin dog.

Example 21.

1. ngando-we burnga woa: purai-kaka galmba. 2. ngando burbur nulu daba-dir dudara. 3. bama nulu nanggor-ga ngondu kadara: diral nangu galmba. 4. dirainggur nulu milbir-ngai mandenu: kalka-ngai galmba. 5. kanal-to (mina) dunggul pudaral: yaba-to galmba. 6. nayun bama ninggal: nangu kalka kundo una. 7. nundu kalka kundo nangunga ngalbi. 8. pitagur-nanu-ngu:—nanu milbir-ngai ngayu wudinu. 9. bayen-ga ngatan yirnganu. 10. dirainggur diral-ga ningganu.

Translation.

1. Give the woman a dilly-bag: and $\left\{ \begin{array}{l} \text{sick} \\ \text{bad water} \end{array} \right.$ (*i.e.*, grog) also. 2. The strong woman is running with a yam-stick. 3. The

man returns to camp: and his wife too. 4. The old-men will bring wommeras, and spears also. 5. My sister is eating a snake, and so is my brother. 6. That fellow yonder has three spears. 7. You stole his three spears. 8. I shall bring you the wommeras for your children. 9. We will run-around the hut. 10. The old-man will sit by his wife.

Example 22.

1. kalka ngalinun walu gulboigo. 2. nanu milbir moimon: ngato gura-moimon. 3. goda burla ganguru tindal gulboigo. 4. bama nulu dani dadara, yimidir golan. 5. ngando purai warka pudal, yimidir kutchu. 6. dirimba nanu gura milbir ngato galbai-gulboigo. 7. goda yerlmbur: bama nulu gura-yerlmbur. 8. kabir nulu wau-u-bieni: bama nayun gura-waubieni. 9. yewaigo bama warka ninggal: nayun gura-warka. 10. milbir galbai kalka gura-galbai.

Translation.

1. Our two spears are similar. 2. My wommera is smoother than yours. 3. A dog runs as quickly as a kangaroo. 4. The man is walking as slowly as an opossum. 5. The woman is drinking as much as a fish. 6. Your yam-stick is as long as my wommera. 7. The man is fatter than a dog. 8. A man is more thirsty than a girl. 9. There are a larger number of people there than here. 10. A spear is longer than a wommera.

Example 23.

1. goda kabir wau-u-bieni: goda yerka gura waubieni. 2. nundu kana balkati: ngayu goror. 3. wandu kana yerlmbur: yerka ngoba, kabir ngoba. 4. nundu waubieni: nganda gura-waubieni. 5. nulu karbunmal: nundu gura karbunmal. 6. bama nulu wobuntchir manáya. 7. mantchal yinaren kana warka. 8. nayun mantchal: nulu warka-budon. 9. ngando nulu tindalگو dudai. 10. dirainggur nulu kana muru ninggal.

Translation.

1. The dog is more thirsty than the slut. 2. I am younger than you (*lit.* you were born first: I after). 3. Who is the fattest? the man or the woman? 4. The woman is more thirsty than you. 5. You are-happier (to be glad) than he is. 6. The man will be satisfied. 7. These mountains are the highest. 8. That hill is very big. 9. The woman was running very quickly. 10. The old-man is the smallest.

Example 24.

1. wandi, nulu kana tindal waril. 2. milbir kana galbai una : nayun ngayu mandenu. 3. nundu burnga dara-pita-dir ngondu kadai. 4. yaba nanu milbir pita-pita manana. 5. ngamu yambun-go yimi-yimidir mil-waril. 6. ngayu kalka galbai-budon uma : ngato dirlen milbir muru-budon woa. 7. milbir dara muru ngato woa. 8. nulu bayen pita-budon-ga dudanu. 9. ngando nayun nulu burnga-ngai mandega. 10. kalka yimidir mande.

Translation.

1. The hawk is the swiftest, *i.e.*, flies very quick. 2. I will bring the longest sword (*lit.* the longest sword exists: I will bring it). 3. You were coming back with a small dilly-bag. 4. Your brother is fetching a comparatively-short wommera. 5. The mother is as mad as her child (this is a special form to express "mother-and-child"). 6. My spear is very long: give me in exchange the smallest wommera. 7. Give me a fairly short wommera. 8. He will be running to the smallest hut. 9. That woman yonder was bringing dilly-bags. 10. Fetch a similar spear.

Example 25.

1. peba nulu yumur nangu-go kundanu : nulu bodan ningganu. 2. nanggor-go ngayu ninggal : kokoyimidir mandenu. 3. ngando nulu duno nangu detchuren : nulu ngani kundanu. 4. nundu yaba ngato detchuro : nulu ganguru wogurnu. 5. ngali diraing-gur-e mayi wadinu. 6. nundu yaba ngato detchuren : nulu koko-mul matinu. 7. ngayu nangu gunggar-ngun deganu. 8. bama nulu mayi-ngu nanggor-ga koko-balkal. 9. ngamu nulu ganggal nangu mari-nu pinal-gural. 10. kamba kamba nulu kabir burnga : wogurnu pinal-gural.

Translation.

1. A father will beat his son to (make him) be good. 2. I am sitting down in the camp to learn koko-yimidir. 3. The woman told her husband to hit me. 4. Tell my brother to hunt kangaroo. 5. We will both give the old-man something to eat. 6. You told my brother to be silent. 7. I will send her away from the north. 8. The man is asking for food to bring to the camp. 9. A mother teaches her infant to swim. 10. The old-woman will teach the girl (how) to weave a dilly-bag.

Example 26.

1. bayen kanal nanume : nulu wauu-dir waminu. 2. ngantan dabaigo buriwe pudal ngoba ! 3. godera barbega : ngayu ngondu kadanu ngoba. 4. ngando warragur-ngai danangan ngayu kundanu. 5. ngali nila bama warra-ngoal dudanu. 6. bobonanume ngayu wauu-dir ningganu. 7. goderego barbila : kadanu nundu. 8. dana ganguru nila wau-u-dir wogurnu. 9. nulu yirgalgal magar-tchir kadanu. 10. bama muru nulu bama galbai kundaya.

Translation.

1. He would like to go (*lit.* he will go with-all-his heart) to your sister's hut. 2. We are perhaps eating the emu to-morrow. 3. I may perhaps come back in two days (*lit.* having-slept twice, etc.). 4. I will beat the bad women. 5. We-two are about to run away from the direction of the bad men. 6. I would like to sit-down at your place. 7. You must come back in three days (twice slept). 8. They would like soon to go emu-hunting. 9. He is speaking about coming with a net. 10. The short fellow might hit the tall one.

Example 27.

1. yubal dadara : budo galakati ; ngatonga ngondu gari gura kada. 2. yura warkangamu buriwe warka pudala. 3. diraing-gur ! nundu ngondu kada ! ngatonga mayi pudala. 4. danangan warka-ngamu detchuro dudor ningganu. 5. koko-yimidir ngato merila : ngayu koko mandenu. 6. mayi nila pudanu : nundu ngantanun nila woa. 7. ngando warra ngayu dubinu. 8. bayen ngamu-ngato-me ngayu gurna unanu. 9. yerka nulu yoku-dingabe madatinu : nangu ngandaimara. 10. kalka-ngai ngondu maude : dana damaigamu.

Translation.

1. Go away, you two fellows, keep going : don't come back to me here. 2. Here ! all you people ! come and eat the big emu. 3. Come back here, old-chap, and dine with me. 4. Tell the whole lot of them to be quiet. 5. Teach me to speak koko-yimidir : I will learn. 6. Give us this day our daily bread (*lit.* to eat to-day : give us food now). 7. I shall leave the bad woman. 8. Permit me to rest in mother's hut. 9. The boy will climb the tree-trunk : don't let him. 10. Bring the spears here : or they will fight.

Example 28.

1. dirainggur warkangamu damalmati. 2. ngurgoigobada, ngayu ngakul dumbeti. 3. dabaigo nulu-go durnggáya. 4. kalka gura milbir-tchir ngali wudaya. 5. ngalau puleli: burla wametinu. 6. nulu-go nambal-nda kundati. 7. piri burla wameya: nayum nundu nangu waminu. 8. bayen ngando-we dana yirgalgal. 9. dirainggur gura kambakamba milbir-tchir dana kundatinu. 10. ngayu kuman dumbeya.

Translation.

1. The whole lot of the old men were fighting between themselves. 2. I broke my arm the day-before-yesterday. 3. He will smear himself to-morrow. 4. We two are bartering a spear for a wommera. 5. They-two will meet one another, when the sun goes down. 6. He was hitting himself with a stone. 7. You will meet him, where the two-rivers meet. 8. They were all chattering in the woman's hut. 9. The old-man and the old-woman will be hitting each other with wommeras. 10. I might break my leg.

Example 29.

1. pitagur kambakamba-we piri-we walli-maril. 2. yambun ganguru-we munu-we walli-dudara. 3. dirainggur mayi-we: ngando nulu purai pudarai. 4. peba-to nila gari dadanu: nulu mil-waril. 5. yambun goda-we piri-we walli-marinu. 6. ngando kaka-dir nulu bantchentchil. 7. ngali kabir kima bantchinu. 8. mil-nda nangu gari dubila nulu kalka ngalbegamu. 9. dirainggur mayi-we ningganu. 10. bama bodan gari bieninu.

Translation.

1. The old woman's children are swimming about in the river. 2. The kangaroo's pups were running about among the grass. 3. The old-man was at dinner; the woman was having a drink. 4. Father will not get away to-day; he is drunk (*lit.* eyes-fly). 5. The dog's pups will be swimming about in the creek. 6. He is attending to the sick woman. 7. We will both look after the delicate girl. 8. Do not let him steal the spear (*lit.* do not take your eyes off him: he might steal the spear). 9. The old-man will be at dinner. 10. Good men will not die.

Example 30.

1. diral ngato nulu dadara. 2. bayen nundu unanu: ngayu nama. 3. milbir nundu mane: nayun ngato woa. 4. Yerka yoku-we mabelbi: nayun nundu bandi. 5. goda diral nanu-we

melbi: nangu ngayu kundanu. 6. ngando-we nundu burnga wudinu: ngando nayun ngali nati. 7. bama mayi warka pudaral: nulu wobun-tchir manaya. 8. bama dinggadir nulu mayi warka pundanu. 9. kamba kamba yoku bantinu. 10. yaba nanu bobo nangu-me ninggal

Translation.

1. My wife is going away. 2. I see the hut you will be sleeping in. 3. Give me here the wommera which you fetched. 4. You were cutting the tree which the boy climbed. 5. I will strike the dog which you promised to your wife. 6. We both saw the woman whom you will give the dilly-bag to. 7. The man who eats too much food will be full-up. 8. A fellow who is hungry will eat plenty. 9. The old-woman will cut the fire-wood. 10. Your brother is sitting down at-her-place.

Example 31.

1. bama yura bodan ninggal: yura gari bieninu. 2. kalka bama-we ngayu ngalbinu. 3. nulu kalka nanu dumbinu ngayu nanu yendu wudinu. 4. burnga kabir-ga nundu ngalbi: nayun kabir ngayu nati. 5. ganggal nulu ngalbinu: nangu ngayu nama. 6. ganguru nulu kundanu: nangu ngayu pundanu. 7. kutchu ngayu karbanu: nangu nulu pundanu. 8. kalka dirainggur-ga nundu mane: dirainggur nulu bobo ngato-me ninggal. 9. bama nayun nulu ganggal unggadir kundanu. 10. golan yambun-gar walli dudara: ngamu danangan ngayu pudanu.

Translation.

1. You who are good, will not die. 2. I will steal another's (*i.e.*, a man's) spear. 3. He will break your spear: I will give you another. 4. I saw the girl whose dilly-bag you stole. 5. I see the child which he is going to steal. 6. He will hit the kangaroo, which I intend eating. 7. I will catch the fish which you will eat. 8. The old-man, whose spears you brought, is sitting at my place. 9. He yonder will strike the child who is crying. 10. I will eat the opossum whose young are running about.

Example 32.

1. wandu nanu milbir wudi? 2. ngando ganggal-tchir wandu nulu? 3. wanun nundu wamil? 4. ganggal wanun? nanu? 5. ngando nayun wanun-gal ninggal? 6. wondalga bama nulu dadara? 7. nganingan nundu kaka una? 8. yoku wonda nulu golan mane? 9. ngato merila, peba, nganna? 10. mina ganguru wonda ngantan pudanu.

Translation.

1. Who gave you the wommera? 2. Who is the woman with a child? 3. To whom are you going? 4. Whose child? thine? 5. Alongside whom is that-woman-yonder sitting? 6. Whither is the man travelling? 7. Why are you sick? 8. From which tree did he fetch the opossum? (*lit.* where the tree he took the opossum from?) 9. Tell me, father, what (do you want). 10. Where is the kangaroo we are going to eat?

Example 33.

1. nangu mayi gangga mundal-go una. 2. dirainggur-e mayi warka unanu. 3. ngando-we nayun mayi warka woa. 4. ngato mayi gangga warka una. 5. ngayu mina kutchu warka magar-tchir mandenu. 6. dana kadagai-tchir kadanu. 7. piri burla wameya: bama warkangamu $\left\{ \begin{array}{l} \text{namo} \\ \text{nayun} \end{array} \right.$ dadanu. 8. ngando-ngai warkangamu didar-ngan ngondu kadara. 9. dirainggur nulu nanggog-ga ngondu kadai, ngando galmba. 10. yerka mayi pudal: kabir galmba.

Translation.

1. She has a small quantity of yams. 2. The old man will have a lot of food. 3. Give that woman yonder a large quantity of food. 4. I have a large amount of yams. 5. I shall catch a large amount of fish with my net. 6. They will come with all their possessions. 7. All the men will go to where-the-rivers-meet. 8. The whole lot of women are returning from didar (Cape Bedford). 9. The old-man came back to camp: and so did the woman. 10. The boy is eating—and the girl too.

Example 34.

1. bama nulu milbir mandenu: kalka galmba. 2. dirainggur kundodana yerlngar-go ninggal. 3. kalka, wondara nanu una? 4. ganggal wondara galbai? 5. nanu mayi gangga warka una? 6. mina kutchu warka nundu mane? 7. nulu kutchu kundoigo mane: ngayu warkangamu. 8. dongoinga-ngai dana murkar walu pita, kundoigo galmba murkar ninggal. 9. dana ngando-ngai yerlngar-go yoku yubaigo ninggal. 10. buriwe-ngai dana mina dabadaba: dana warkangamu galmba ninggal.

Translation.

1. The man will fetch the wommera: and the spear too. 2. Three old men are sitting apart (*lit.* there are three old men: they are sitting apart). 3. How many spears are yours?

4. How big is the child? 5. Have you a large quantity of yams?
 6. What quantity of fish have you brought? 7. He caught a few fish: I caught a lot. 8. Ducks are a bit small: and they are also scarce. 9. The women are sitting apart near the tree. 10. The emus are large: they are also plentiful.

Example 35.

1. bama nulu bodan ngoba: ugayu pinal-mul. 2. ngando nulu bodan ngoba, warra ngoba: ngayu pinal-mul. 3. nulu dadai ngoba: gari ngoba. 4. mina-ganguru purai-e maril ngoba, —(ngayu) nadelmul (go) 5. goda-we ngayu mina mundal wudinu? 6. ngantan yuelelinu? ningga-nu ngoba? 7. ngando-ngai nganni ninggal? 8. nanu-ngu ngayu nanggorga dudanu? 9. ngalan netchin yandal. 10. garko nundu ngondu kadanu? manu-budon!

Translation.

1. One hardly knows whether this fellow is a good one. 2. This woman may be good or bad: I don't know. 3. One hardly knows whether he went or not. 4. One would think that a kangaroo swims, but you can't be sure. 5. Shall I give the dog some food? 6. Shall he stand or sit? 7. Why are the women sitting? 8. Shall I run up to the camp for you (for your advantage, etc.) 9. The sun rises daily. 10. Will return later on. Certainly!

Example 36.

1. nundu purai kana pudala: mayi gorer. 2. gari dadara, burnga ngato kana woa. 3. nanggor-ngan ngayu kana dadanu, nulu gorer. 4. wondalngan nundu milbir mane? 5. mina golau wonda ninggal? yoku-we? 6. wondalga nundu dadara? 7. bobo wanun-game nulu ninggal? 8. didar bobo yubaigo? galakati. 9. ngantan ngondu kadanu. nila? ngan-go! 10. kanabudo!

Translation.

1. Drink before you eat. 2. Give me a dilly-bag before you go (*lit.* don't go! give me a dilly-bag first). 3. He will be going away from the camp after I do. 4. From whereabouts did you fetch the boomerang? 6. Where does an opossum live? In a tree. 5. Whither are you going? 7. At whose place is he staying? 8. How far is didar (Cape Bedford)? 9. We shall soon come back. When? Soon. 10. Adieu.

Example 37.

1. kabir nulu ngakul dumbediga, nulu nanggor-ga dudai. 2. nundu mayi pudaiga, wobuntchir-mati. 3. ngayu nina kundaiga: nundu dudai. 4. nundu ngani dabega; ngayu batchi. 5. dirainggur kuman dumbetiga: nulu dakati. 6. ngando nulu mangal wokedi: nulu bayen ngato-me ngondu kadai. 7. dantchega: ngayu durnggatinu. 8. ngayu dadai-game nundu ngato ganggal nawa. 9. mareliu-ga: kamba-kamba nulu tamal nambalnda woketi. 10. bama nayun tindal-be kuman dumbeti.

Translation.

1. Having broken her arm, the girl ran up to the camp. 2. After having had your food, you were full up. 3. Being struck by me, you ran away. 4. I cried because you kicked me. 5. Having broken his leg, the old-man sat down. 6. The woman came back to my place: she had cut her hand. 7. When I have had a swim, I will grease myself. 8. Look after my child when I am gone. 9. While swimming, the old-woman cut her foot with a stone. 10. That fellow yonder broke his leg when running.

Example 38.

1. mina golan ngayu woguren: ngakul dumbeti. 2. peba nanu nina degai: nayun bobo wamila. 3. ngayu garko nanggor-ga ngoddu kadara: nundu ngato gangga wudinu? 4. ngamn-to ngantannu detchuren, nawaigo ngantan ningganu. 5. nulu detchurenga: yura dadara. 6. ngamu nangu detchuren: nayun nulu pudanu. 7. yerka ngurgoigo kadai: nangu ngayu mayi wudi. 8. mayi pudaiga: bama nulu dudai. 9. yerka batcheltchil: yaba nangu-mun kundaiga. 10. kanabudo! ngayu wauubieni.

Translation.

1. While after opossums, I broke my arm. 2. Go to that place your father told you. 3. Will you give me yams (when) I come back to camp by-and-by? 4. We shall stay (where) mother told us. 5. You are going, as he told you. 6. He will eat what his mother told him. 7. I gave food to the boy who came yesterday. 8. Having had his dinner, the man ran away. 9. The boy is crying because his brother hit him. 10. Enough! that'll do! I am tired.